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ABSTRACT

This guide explores the rationale for multicultural education at the elementary and secondary levels, its needs and goals, the school setting it requires, and the necessary processes of instructional planning and staff preparation. The basic aim of a multicultural instructional program is to help students to accept themselves and other persons as having dignity and worth. To achieve this aim, a multicultural program should place emphasis on similarities and differences among individuals and groups and should be cross-cultural and interdisciplinary in nature. So that indicators may be prepared to fulfill their responsibilities in multicultural education, staff development must be specifically aimed at their acceptance of the need to implement changes. The guide recommends a comprehensive approach to staff training that makes use of normative reeducative strategy of change and the dialogue-inquiry process. This strategy and process place emphasis on human interactions and help teachers become aware of and reevaluate their beliefs, attitudes, and values. The guide also contains a system model for school district planning for multicultural education, definitions of terms and concepts, and two analysis instruments for ethnic studies curricula. (Author/RM)

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Wilson Riles Superintendent of Public Instruction
Sacramento 1977

Guide for Multicultural Education

Content and Context

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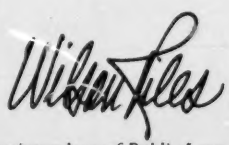
Foreword

We are a people of many origins, with a unique diversity of ethnic, cultural, linguistic, and religious heritage. We are dedicated to the idea of a pluralistic society in which each individual and group can maintain a chosen life-style while still pursuing the common goals of community, state, and nation.

Education for life in such a society must be multicultural. The concept of multicultural education, as developed in recent years, encompasses more than observance of holidays, tribute to famous men and women, enjoyment of foods and festivals, or more serious ethnic studies. It is cross-cultural and interdisciplinary. It is a way of teaching that reflects an acceptance, an understanding, and an appreciation of the richness of American cultural diversity.

The authors of this guide have explored the rationale for multicultural education, its needs and goals, the school setting it requires, and the necessary processes of instructional planning and staff preparation. Multicultural teaching will flourish in schools which follow this direction. The benefits will be many, not only for ethnic minorities but for all children.

Multicultural education, aimed at the development of human dignity and respect for all peoples, is an essential part of the design to help children grow and function in our society. California educators will find these pages useful in building toward that design.



Superintendent of Public Instruction

Preface

This publication is the result of several drafts that were developed and circulated among teachers and administrators by the Office of Intergroup Relations. The introductory section has been expanded from a paper on "Needs and Goals of Multicultural Education." For their work on that and the other sections, special acknowledgment is due to Eleanor Blumenberg, Roland L. Buchanan, Roy Harris, and L. F. Hernandez, members of the Multicultural Education Advisory Committee who assisted Frederic R. Gunsky, Consultant in Intergroup Relations, in the preparation of the final draft.

The California Ethnic Heritage Program, funded in 1974-75 by a grant from the U.S. Office of Education under provisions of Title IX, Elementary and Secondary Education Act, contributed to the development of these ideas and their presentation in this form. Included are two questionnaires designed as part of the California Ethnic Heritage Program and first published in *Guide to an Analysis of Curriculum Materials for Ethnic Heritage Programs.*

Observation and assessment of existing multicultural instruction in Early Childhood Education, ESEA Title I, Educationally Disadvantaged Youth, and other categorically funded programs in California public schools furnished much of the experience on which the advice in this guide is based. What has been learned in those programs should help practitioners to improve the content and context of multicultural education in all our schools.

DONALD R. McKINLEY
Chief Deputy Superintendent of Public Instruction

PLES GRIFFIN
Chief, Bureau of Intergroup Relations

Multicultural education is an interdisciplinary educational process rather than a single program. The process is designed to ensure the development of human dignity and respect for all peoples. An essential goal within this process is that differences be understood and accepted, not simply tolerated. Within this definition lie the concepts embraced by cultural pluralism, ethnic and intercultural studies, and intergroup and human relations. Each concept is perceived as a necessary element of a comprehensive multicultural education component, but none alone can be defined as multicultural education.

—Form A-127, ES-U "Comprehensive School-Level Program Plan," General Instructions. Sacramento: California State Department of Education, 1977

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Guide for Multicultural Education Content and Context

The United States of America is a nation of individuals with roots throughout the world and a society of many racial, ethnic, language, and cultural heritage groups. Understanding and appreciation of that fact and the development in every student of self-esteem, pride, and respect for the dignity and worth of all people are among the goals of social science education. Multicultural education takes the process a step further to the recognition and appreciation of diversity within the teaching content of every discipline and in the context of the whole life of the school.

Contrary to the idea of a "melting pot" or of a single model of American culture arrived at through assimilation, the governing idea of multicultural education is that cultural pluralism potentially enriches the quality of life for all Americans. The coexistence of diverse individuals and groups is recognized as a positive factor in a pluralistic society.

Needs and Goals

Multicultural education can benefit all students, but it must not be made tame and bland by glossing over conflicts of values and beliefs. It must deal honestly with differences as well as with similarities. It must be based on reality, not on stereotypes of root cultures or ethnic characteristics. In addition to addressing the cognitive, affective, and skill needs of all students, it must address the special needs of minorities.

Minority and Majority Needs

Social and cultural groups facing the same challenges in life develop similar responses which are embodied in their customs and traditions. On the other hand, each may have had unique experiences or may have been treated differently by other groups in the society, with resulting differences in their heritage.

Racial and ethnic minority students often are at a disadvantage because of their isolation from other students. For many of them, the influence of social and economic deprivation and the cumulative effects of discrimination are reinforced by such isolation. The physical and cultural heritage of the visible minorities in this country has not been dealt with adequately in the various curricula or in the professional development of teachers and other school staff.

White majority-group students also are at a disadvantage. They need realistic opportunities for experience and interaction with minority-group peers and minority-group staff. Every group has something to teach the others. In the absence of opportunities to learn together, socialization is limited, stereotypes of superiority and inferiority are perpetuated, and distrust and suspicion of those who are different increase.

In numbers, nearly one-third of the 4 million students in California public schools are members of racial and ethnic minority groups. More than 200,000 are non-English-speaking or limited-English-speaking. The visible minorities—American Indian, black, Asian, Hispanic—are concentrated in certain places. More than one in five of all California students attend schools predominantly of minority composition. In those schools are three-quarters of all the blacks, nearly half of all the Hispanics, and more than half of all the

minority-group students in the state. Many other schools have few minority students or none at all. Nearly 42 percent of white majority-group children attend schools in which fewer than 10 percent of the students are from minority groups.

With racial or ethnic isolation in so many schools, opportunities for integrated education are limited. The obstacles to desegregation will take years to overcome. Therefore, the need exists for planned learning experiences which are designed to prepare all students and school personnel—intellectually, emotionally, and socially—to participate on equal terms in a culturally diverse society.

An Interdisciplinary Process

Multicultural education is an interdisciplinary process designed to ensure the development of cultural awareness, recognition of human dignity, and respect for each person's origins and rights. The process is meant to promote understanding and acceptance of differences as well as similarities between and among groups. This educational process is not a substitute for desegregation. It should be adapted to function in any school regardless of the school's racial and ethnic composition.

Multicultural education embraces cultural pluralism, bilingual and cross-cultural education, ethnic and sex-role studies, desegregation and integration of students and staff, community involvement, and intergroup and human relations education. It requires preservice and inservice training to enable teachers, counselors, and administrators to relate effectively to students with diverse learning styles and to meet the educational needs of all children. It is an evolving, dynamic process with several related goals.

Goals for Every School

Self-concept and attitudes toward school and learning will be equally positive in students of all racial, ethnic, and cultural groups and of both sexes.

Academic achievement of students of both sexes and of all racial, ethnic, and cultural groups will match or exceed accepted norms.

Multiethnic, multicultural activities will be developed in which curriculum materials, teacher attitudes, and teaching procedures provide each child with an opportunity to understand and to develop pride in his or her own identity and heritage and to understand, respect, and accept the identity and heritage of other groups in the classroom and in society.

Educators of diverse racial, ethnic, and cultural groups and of both sexes will be integrated throughout the staff of the school so that the opportunity structure is open to all equally. This implies that educators from all groups will be recruited and come to hold statuses and play roles at all levels.

Goals for Racially and Ethnically Diverse Schools

Students of both sexes and of all racial, ethnic, and cultural groups will be integrated into the social system of the school so that students of all groups hold comparable statuses and play comparable roles. This means that children of all groups will come to perceive each other as peers and friends and that the distribution of valued statuses and roles in the school will be similar for all groups.

Fathers and mothers of children of all racial, ethnic, and cultural groups will be integrated into the life of the school so that they hold comparable statuses and play comparable roles in school-related organizations and activities.[1]

The School

Teachers and other school staff have a professional responsibility to create and maintain learning situations in which multicultural education will flourish. Governing boards and administrators have the responsibility to provide the necessary authority and resources. The total school environment must be supportive or the teachers' words may be contradicted by the teachers' behavior which students may perceive to be prejudiced, discriminatory, or hostile to cultural pluralism.

Establishing an interdisciplinary educational process that will provide instruction and counsel to students of many cultures without favor, prejudice, or invidious distinctions requires consideration of the rationale for multicultural teaching, the characteristics of a supportive school environment, the elements to be included in a plan, and the steps to be taken in developing the program.

Assumptions in Developing the Program

The rationale for development of a multicultural approach to education is based on certain assumptions. Among these are the following:

- Societal conditions and trends require that public school education adopt the goals of ethnic and cultural pluralism.
- The "melting pot" concept, wherein the objective was the assimilation and the effacement of cultural diversity, no longer governs.
- Elimination of "ethnic illiteracy" is vital to the promotion of democratic ideals.
- The school is the critical public agency in the process of educating for a diverse society; the challenge and responsibility of achieving quality in that process are not being met.

[1] *PRIME* (Program Research in Integrated Multi-ethnic Education) *Report: Measuring Integrated Education in Elementary Schools* (Rev. 1973). Jane R. Mercer, principal investigator. Riverside, Calif.: University of California at Riverside, 1973.

- The school must become the partner of the community; within the community are elements that are essential to multicultural education.

A Setting in Which Education is Multicultural

The principal characteristics of a school in which multicultural education will be effective are the following:

Cultural pluralism permeates the total school environment.

Multiethnic content is included in all aspects of the curriculum at each grade level.

Instructional materials are accurate, realistic, and sensitive in their treatment of ethnic groups.

Libraries and resource centers contain a variety of materials on the history, experience, and culture of many ethnic groups.

Assemblies, decorations, celebrations, and observances reflect the differences and similarities of ethnic groups.

Resource persons and speakers are representative of many ethnic groups.

Extracurricular activities are multiracial and multiethnic.

Policies and practices foster cooperative and friendly interaction among members of different ethnic groups.

The system accommodates the values, behavioral patterns, and learning styles of those ethnic groups represented at the school.

The school uses diverse instruments and techniques in teaching and counseling students of different ethnic groups.

Instructional and guidance practices are not based on stereotypic or ethnocentric perceptions.

The dignity and worth of each student are respected.

The holidays, festivities, and observances of different ethnic groups are recognized.

Administrative, instructional, counseling, and support staffs are multiethnic, multicultural, and multilingual.

The policy and practice are to recruit and maintain such staffing.

The staff is structured at administrative, supervisory, and other levels to reflect the ethnic and racial character of the community.

A systematic program is used to involve community representatives in the development, implementation, and evaluation of an affirmative action program in employment of staff.

The program of multicultural staff development is systematic, comprehensive, and continuing.

Appropriate training is provided for teachers, librarians, counselors, administrators, and support staff.

Staff development includes a variety of types of experiences (e.g., lectures, field projects, and curriculum development).

Opportunities are provided for one to gain knowledge and understanding of different ethnic groups.

Opportunities are provided for participants to explore attitudes and feelings about their own ethnicity and that of others.

Opportunities are provided for one to examine both verbal and nonverbal patterns of interaction among different ethnic groups.

Opportunities are provided for one to learn how to create and select multiethnic materials and how to incorporate multiethnic content in the curriculum.

Opportunities are provided for one to learn about the resources of ethnic cultural and intellectual centers in the school community and in the broader community.

A systematic program is used to involve all ethnic groups of the community in multicultural, multiracial, and multilingual teaching and learning.

The school seeks the advice of representatives of all ethnic groups of the community in staff development, curriculum development, and selection of materials.

The school seeks the active participation and support of all ethnic groups of the community in evaluation of school programs.

Positions of significant status and influence in school-related agencies and groups are held by members of all ethnic groups of the community.

Elements to Be Considered in Program Planning

Careful planning of a multicultural education program calls for attention to the roles played by administration and staff, as well as to the responses of students, particularly in view of the emphasis on affective learning in such a program.

The school is the institutional setting.

- Leadership of the school determines how the program will function as a product of the interaction of all concerned.
- Multicultural education is not the domain of any one discipline nor of the instructional program alone.
- What happens in the classroom can be damaged or destroyed by what takes place elsewhere in the school.

Behavior of all members of the staff will affect the outcomes.

- Teachers must be made to feel that they are part of the solution, not the problem.
- Every member of the support staff is needed to create a team effort with a consistent tone and purpose.
- Staff meetings, involving all staff members, should be used as a forum for the sharing and exchange of ideas and for the solution of problems.
- Channels of communication within the school must be open at every level.

Feelings are facts in affective education.

- Stereotyping—even of positive aspects of an ethnic group—is damaging because it tends to dehumanize individuals.
- Differences exist within groups as well as among them.
- If peer groups tend to form on the basis of differences, the teacher may turn this to educational advantage.
- The concept of the culture-hero is useful, but not with reference to every ethnic group.
- Attitude testing and other evaluative methods are part of the process, but overtesting of students may result in "test-wise" reactions.
- The full range of multicultural education includes not only the concerns of ethnicity but also the roles of women and men and of various cultural groups.
- Values clarification, body language, and other communication and various concerns of affective education are essential aspects of multicultural teaching and learning.

Leadership and Coordination

Initiating a program of multicultural education requires the development of a leadership group that represents all levels of staff. Leaders who are committed to the purposes of such a program must be identified. Each school should have a leadership group, and the program should be coordinated among all the schools. Staff training should evolve from this process.

Administrators should participate actively in the planning process, and representatives of parents and community agencies and groups should have advisory and resource roles from the inception of the program. Administrators should make sure that all segments of the school and its programs become involved.

Steps in Preparing for Implementation

Implementation of the multicultural education program requires attention to terminology, needs, objectives, resources, activities, and evaluation.

Terminology. When designing a multicultural education program, certain terms must be clearly defined and understood. They include the following:

Acculturation	Minority group
Assimilation	Multicultural
Culture	Multiethnic
Cultural pluralism	Prejudice
Desegregation	Race
Discrimination	Racism
Ethnicity	Segregation
Integration	Stereotype
Majority group	

Identification of needs. Aspects of the community, the student population, the staff, and the school must be assessed to determine the objectives of multicultural education. The following should be considered:

- The racial, ethnic, and socioeconomic composition of the school, the attendance area, the neighborhood, and the broader community
- Elements that affect positive and negative interaction among students, staff, and members of the community, including media, organizations and agencies, and economic and institutional practices
- Achievement levels of students
- Participation in school and nonschool activities and social interactions generally
- Personnel practices of the district and school relating to professional and nonprofessional positions
- Community interest and information regarding the schools and community support of educational programs
- Student assignment and placement practices, including methods of tracking and grouping

Evaluation and selection of instructional materials
Instructional practices and staff development

Objectives. With reference to the broad goals of multicultural education and the desired outcomes based on identified needs, planners should design a series of objectives. Objectives should be specific and measurable.

Resources. Once the objectives are known, planners should determine what resources of time, talent, funds, and materials are needed and where such resources are available. Constraints of human and material resources may be important in deciding the schedule of implementation.

Activities. School and classroom activities, designed to carry out the objectives, will form the program itself. They will not be confined to one or two segments of the curriculum but will be interdisciplinary. They will be designed to suit the learning styles and capabilities of students at each grade level and to enhance the interaction of students with their peers, teachers, and others. Staff development activities and school-community activities will be designed to promote and support the objectives of the student program.

Evaluation. Each activity should be placed in a scheme relating it to the objectives and to specific measures or methods of evaluation. Because many of the desired outcomes are in the affective domain, selection of relevant and suitable evaluative instruments or other techniques will be necessary, not all of them paper-and-pencil or objective instruments. Representatives of all groups in the community should be involved in the process of evaluation.

Follow-up activities. Upon study of outcomes as evaluated, revisions will be made to improve the program.

Multicultural Instruction

The basic aim of a multicultural instructional program is to help students to accept themselves and other persons as having dignity and worth. To achieve this aim, a multicultural program should place emphasis on similarities and differences among individuals and groups. Similarities should be viewed as those characteristics which make people human, and differences should be viewed as those characteristics which make each person or group unique and special. In this context, differences are viewed as positive. Thus, students will be helped to respect and accept a wide range of diversity, including physical differences, emotional differences, cultural differences, and differences in life-styles among individuals and groups.

Characteristics of Multicultural Instruction

In addition to stressing similarities and differences among individuals and groups, a multicultural instructional program should have the following characteristics:

- The program should be cross-cultural in nature instead of being structured upon separate and distinct racial or ethnic groups. Programs that deal separately with blacks, Chicanos, Asians, Native Americans, and other groups have some value, but an effort should be made to show similarities and differences among such groups and among individuals within the groups. The separate-group approach by itself may strengthen stereotypes and reinforce ideas of segregation and separation in the minds of students. A cross-cultural approach is more likely to promote respect and acceptance of all individuals and groups.
- The program should be interdisciplinary in nature and should draw from and contribute to instruction of social science, language arts, music, other arts, and other subjects whenever appropriate.
- Instructional materials for a multicultural program should be appropriate to the maturity level of the students. Development of a positive self-concept is indispensable; therefore, materials should be so selected that each student can experience success in learning. For example, in the early grades, if reading is too heavily stressed or if reading materials are too difficult, the effort to raise the student's self-concept may be undermined.
- The instructional approach should be appropriate to the maturity level of the students. For example, a historical approach to multicultural concepts may be beyond the understanding of most primary-level children. Historical approaches probably should not be included until the upper elementary grades. At the primary level, programs should deal with the more immediate experiences of the child (e.g., the individual, the family, the classroom, the school, the community).
- Multicultural instruction should be an integral part of the curriculum and should treat ethnic groups as full members of American society rather than as sources of problems to be solved.

- The instructional materials and activities should include a variety of approaches to meet different learning styles among students.
- In addition to imparting information, the instructional approaches, materials, and activities should help students to develop cognitive and affective skills. Facts are not enough. A student's self-concept can be enhanced by the mastery of skills.
- A multicultural instructional program should take advantage of learning opportunities among the school and community population and in local activities and events. It should not be confined to customs or events originating far away and long ago. The people of the community should be viewed as a resource for helping students to understand similarities and differences among individuals and groups.

Desired Student Outcomes

Knowledge, attitudes, and skills deemed to be appropriate student outcomes are best determined by local educational agencies in consultation with parents and other community persons. The following is offered as a guide and focus for discussion in selecting student outcomes for the school or district:

A. *Knowledge*

1. The student will demonstrate knowledge of the main characteristics of his or her own heritage and the heritage of other major ethnic and cultural groups in the local community, the state, and the United States, including their respective history, culture, and contributions as well as their relationship to the rest of the world.
2. The student will demonstrate knowledge of the similarities and differences among individuals and diverse racial, ethnic, cultural, and religious groups within the community and the United States, with references, among other things, to physical characteristics, language, customs, values, life-styles, and sex-role differences in society and within cultural groups.
3. The student will demonstrate understanding of the concept of majority-minority status and that of cultural pluralism and will demonstrate knowledge of the root causes and dynamics of stereotyping, prejudice, and discrimination.
4. The student will demonstrate his or her understanding that cultural characteristics of an individual and group are dynamic and change over a period of time and that individuals and groups are influenced by contact with other individuals and groups.

B. *Attitudes*

1. The student will indicate feelings of self-worth and self-acceptance and will demonstrate respect and acceptance of the value, dignity, and worth of individuals and groups different from himself or herself.
2. The student will show acceptance of the validity of cultural pluralism, of diverse ways of meeting human needs, and of alternative beliefs, manners, customs, and life-styles.
3. The student will demonstrate that he or she values cultural pluralism as a positive component of the local community, the state, the nation, and the world.
4. The student will show evidence of a desire to reduce or eliminate inequities caused by stereotyping, prejudice, discrimination, and inequality of opportunity.
5. The student will show evidence of a desire to exert efforts to resolve conflicts and inequalities arising from stereotyping, prejudice, or discrimination.

C. *Skills*

1. The student will demonstrate ability to analyze the influences of cultural heritage and experiences on his or her own characteristics, personality, and life-style and the influences of these on the personality and life-styles of others.
2. The student will demonstrate ability to analyze similarities and differences between, among, and within diverse racial, ethnic, cultural, and religious groups and sex-role differences in society and within groups.
3. The student will demonstrate the ability to distinguish myths and stereotypes from factual information.
4. The student will demonstrate the ability to recognize and confront behavior based on stereotypes, prejudice, and discrimination regarding race, ethnicity, culture, sex, and religion.

5. The student will demonstrate the ability to identify biases in materials presented to him or her in school and through the media.
6. The student will demonstrate the ability to cooperate with others of both sexes and of diverse racial, ethnic, cultural, and religious groups in performing a variety of tasks.
7. The student will demonstrate the ability to present to others aspects of his or her cultural heritage.

Multicultural Staff Training

So that educators may be prepared to fulfill their responsibilities in multicultural education, staff development must be specifically aimed at their acceptance of the need to implement changes. A comprehensive approach makes use of what has been called the normative reeducative strategy of change and the dialogue-inquiry process.

This strategy and process places emphasis on human interactions. Attention is focused on self-understanding or self-integration through the examination of individual beliefs, values, and attitudes and of the impact that societal and institutional norms have on the formation and maintenance of beliefs, values, and attitudes. The first step in reeducation is to become aware of one's own attitudes and their origins; until they are brought into the realm of consciousness, they cannot be reevaluated or changed. Reevaluation is achieved through dialogue and inquiry.

The Processes of Dialogue and Inquiry

Dialogue-inquiry has been described as the coordination of two processes:

1. Two or more persons reveal their feelings and thoughts to one another with a reciprocal awareness of the threat to self-esteem that is involved for each.
2. Two or more persons ask and answer questions that are relevant to their situation.

The application of these processes to multicultural staff development involves communication among colleagues, parents, and students; for example, a teacher talking to a principal or a problem-solving session of several persons. In a group situation the specific functions of inquiry are generated and are given form and meaning through dialogue. Such functions are describing and evaluating reality, formulating and analyzing problems, setting goals, elaborating and examining alternative plans, and acting to implement a plan for changing reality.

Dialogue activates inquiry. It enables members of the group to raise and answer questions and to state and consider alternatives. Unlike debate, dialogue is designed to unify rather than divide people. The process of dialogue seeks to promote an atmosphere in which persons are able to share their feelings and ideas and to clarify assumptions they may have made about themselves, others, or the institution in which they function. The process of inquiry is designed to integrate and coordinate ideas and feelings so that the interactions among people have purpose and are productive. Out of inquiry come solutions or alternatives on which people can act to correct or improve conditions in their environment.

Areas of Focus in Multicultural Staff Training

The areas of focus in multicultural staff training include the following:

The self, with emphasis on the ability and use of skills to achieve self-awareness and self-understanding through participation and interaction with others in groups or with one's self and one's environment.

Interpersonal relating and communicating, with emphasis on the use of skills and the understanding of concepts for analyzing and managing interactions among people.

Small-group behavior and one's participation in a group.

The school as an organization and the interactions between the school and the community, clarifying the concepts and skills associated with planning, decision making, and problem solving.

Cultures different from one's own which are affected by practices of discrimination in the forms of racism, sexism, and class distinctions.

Institutional norms that form the basis for policies and decisions in the school, family, business, government, church, and so forth. Institutional norms help to shape the attitudes of the individual. They may also serve as the basis for an individual's resisting and rejecting the accepted standards of a school or community.

Societal norms as ideals to be striven for or as concrete conditions to be tolerated or corrected. Societal norms provide a general context through which institutional norms are formed, maintained, or changed.

Desired Staff Outcomes

Through dialogue-inquiry the immediate objectives of schooling become behavioral and affective rather than cognitive only. That is not to say that cognitive development is denied. However, the focus becomes one of moral development, of helping young people develop the ability to get along with themselves and others.

Multicultural education has a direct effect on the ways in which all people participate both in the schooling process and ultimately in society. This is especially true of students and parents who look to schools to provide the knowledge and training individuals need to participate more fully in society.

Multicultural education will have achieved its goals when administrators:

- Have knowledge of and respect for other cultures as well as their own.
- Have knowledge of and respect for the diverse elements of the local community and of the school population.
- Have developed competency for relating to students, parents, and others in the community.
- Have developed competency for interpreting the needs of diverse elements of the community, parents, and students in terms of multicultural knowledge, attitudes, and skills, and for developing staff and programs to meet those needs.
- Have equally high expectations of educational achievement and of career and vocational preparation by members of all ethnic and cultural groups.
- Listen attentively to students, parents, faculty members, and other administrators and communicate clearly and directly with them.
- Are person-oriented and democratic in staff or faculty meetings.
- Draw widely and readily on the resource potential of students, parents, faculty, and staff.
- Face openly the emotional frictions which develop among themselves, their colleagues, and students and deal with conflict by seeking to resolve problems.
- Accept both positive and negative feedback from students, parents, and staff and use it in constructive ways to assess their own performance in the operation of the school or schools.

Multicultural education will have achieved its goals when teachers:

- Have knowledge of and respect for other cultures as well as their own.
- Have knowledge of and respect for the diverse elements of the local community and of the school population.
- Have developed competency for relating to students, parents, and others in the school community.
- Have developed competency for teaching students the knowledge, attitudes, and skills deemed appropriate in fulfilling the goals of multicultural education.
- Draw widely and readily on the resource potential of students, parents, and other teachers and staff.
- Listen to and respect students, particularly as they express their perceived needs and feelings.
- Have equally high expectations of educational achievement and of career and vocational preparation by members of all ethnic and cultural groups.
- Respond to the innovative, creative, and often challenging ideas students contribute to the schooling process rather than react by insisting on conformity to previous standards or procedures.
- Actively seek solutions to interpersonal problems among students rather than deal with such problems in a punitive manner.
- Seek to develop a cooperative atmosphere in the classroom directed toward spontaneity, creativity, critical thinking, and independent and self-directed work.

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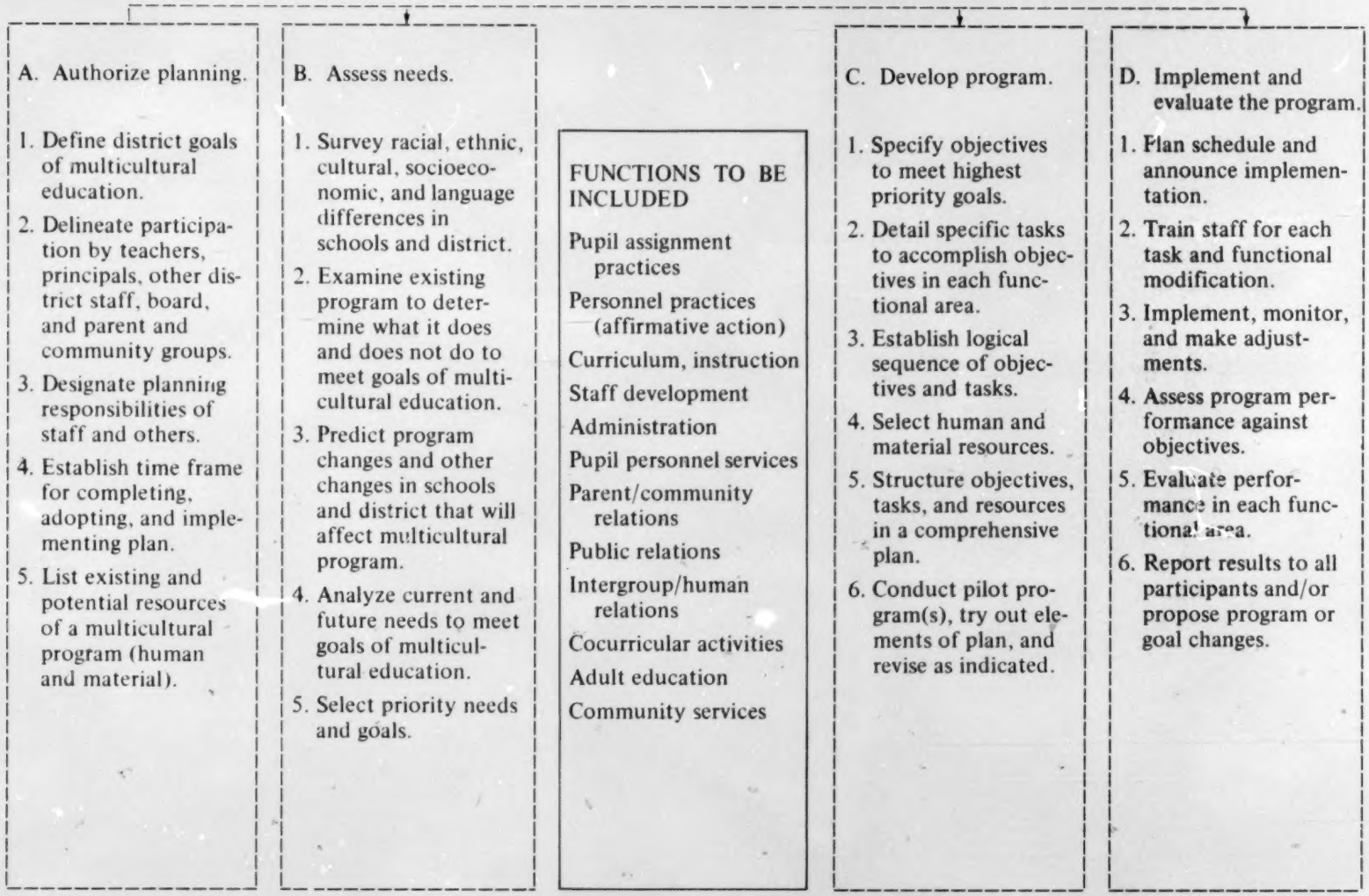
System Model: School District Planning for Multicultural Education


A. Authorize planning.
1. Define district goals of multicultural education.
2. Delineate participation by teachers, principals, other district staff, board, and parent and community groups.
3. Designate planning responsibilities of staff and others.
4. Establish time frame for completing, adopting, and implementing plan.
5. List existing and potential resources of a multicultural program (human and material).
B. Assess needs.
1. Survey racial, ethnic, cultural, socioeconomic, and language differences in schools and district.
2. Examine existing program to determine what it does and does not do to meet goals of multicultural education.
3. Predict program changes and other changes in schools and district that will affect multicultural program.
4. Analyze current and future needs to meet goals of multicultural education.
5. Select priority needs and goals.
FUNCTIONS TO BE INCLUDED
Pupil assignment practices
Personnel practices (affirmative action)
Curriculum, instruction
Staff development
Administration
Pupil personnel services
Parent/community relations
Public relations
Intergroup/human relations
Cocurricular activities
Adult education
Community services
C. Develop program.
1. Specify objectives to meet highest priority goals.
2. Detail specific tasks to accomplish objectives in each functional area.
3. Establish logical sequence of objectives and tasks.
4. Select human and material resources.
5. Structure objectives, tasks, and resources in a comprehensive plan.
6. Conduct pilot program(s), try out elements of plan, and revise as indicated.
D. Implement and evaluate the program.
1. Plan schedule and announce implementation.
2. Train staff for each task and functional modification.
3. Implement, monitor, and make adjustments.
4. Assess program performance against objectives.
5. Evaluate performance in each functional area.
6. Report results to all participants and/or propose program or goal changes.

Terms and Concepts

The following definitions are from a number of sources. They begin with an explanation of ethnicity and explain the distinction between minority groups and other racial, ethnic, and cultural groups. The culture of groups and the role of culture in socialization in a pluralistic society are explained, and the list concludes with definitions of multicultural education and of the special disciplines comprised in that concept.

Ethnicity

The adjective *ethnic* is defined as "of or relating to races or large groups of people classed according to common traits and customs."[1] An *ethnic group* is "set off by race, religion, or national origin, or some combination of these categories [all of which] have a common social psychological referent, in that all of them serve to create, through historical circumstances, a sense of peoplehood."[2]

Members of *ethnic groups* "share a unique social and cultural heritage passed on from one generation to the next. Ethnic groups are frequently identified by distinctive patterns of family life, language, recreation, religion, and other customs which cause them to be differentiated from others. Above all else, members of such groups feel a sense of identity and an 'interdependence of fate' with those who share the customs of the ethnic tradition."[3]

Ethnicity "is fixed deep in American life generally; the specific pattern of ethnic differentiation, however, in every generation is created by specific events."[4]

Minorities

A *minority* is "a part of a population differing from others in some characteristics and often subjected to differential treatment."[5] "A group is a *minority group* if it is the object of prejudice and discrimination from the dominant groups, and if the members think of themselves as a minority."[6] Relationships are not determined by numbers but by distribution of power: "We may define a minority as a group of people who, because of their physical or cultural characteristics, are singled out from the others in the society in which they live for differential and unequal treatment, and who therefore regard themselves as objects of collective discrimination. The existence of a minority in a society implies the existence of a corresponding dominant group with higher social status and greater privileges. *Minority status* carries with it the exclusion from full participation in the life of the society."[7]

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[1] *Webster's Seventh New Collegiate Dictionary*. Springfield, Mass.: G and C Merriam Company, 1965.

[2] Gordon, Milton M. *Assimilation in American Life*. New York: Oxford University Press, 1964.

[3] Rose, Peter I. *They and We*. New York: Random House, 1964.

[4] *Webster's Seventh New Collegiate Dictionary*. Springfield, Mass.: G and C Merriam Company, 1965.

[5] Glazer, Nathan, and Daniel P. Moynihan. *Beyond the Melting Pot: The Negroes, Puerto Ricans, Jews, Italians, and Irish of New York City*. Cambridge, Mass.: M.I.T. Press, 1970.

[6] Rose, Arnold M. "Race and Ethnic Relations," in *Contemporary Social Problems*, edited by Robert K. Merton and Robert A. Nisbit. New York: Harcourt Brace Jovanovich, Inc., 1961.

[7] Wirth, Louis. "The Problem of Minority Groups," in *The Science of Man in the World Crisis*, edited by Ralph Linton. New York: Columbia University Press, 1945.

Culture

A classic definition of *culture* is "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society."[8] Thus, it is "the learner's dominant behavioral patterns that are typical for his group or class, as determined by such factors as beliefs, traditions, and language."[9]

Socialization is "the training or molding by which an individual is made a member of a particular society, i.e., how the infant becomes a child, the child an adult. Since the socializing is necessarily done by people who are already members of a society, the process provides continuity for the society's intangibles by passing on its traditions, customs, skills, mores, morals, etc.—that is, its *culture*, from one generation to another."[10]

Cultural awareness is "a recognition of, and sensitivity to, certain aspects of behavior as logical and legitimate expressions of the value system of a particular culture."[11] *Heritage* is "the history and culture of the learner's ancestry which fosters pride and self-esteem."[12]

Pluralism

By definition, *pluralism* is "a state of society in which members of diverse ethnic, racial, religious, or social groups maintain an autonomous participation in and development of their traditional culture or special interest within the confines of a common civilization."[13]

In the realm of education, "*pluralists*, because of their assumptions about the importance of the ethnic group in the lives of students, believe that the curriculum should be drastically revised so that it will reflect the cognitive styles, cultures, and aspirations of ethnic groups, especially the 'visible' minorities."[14]

A program goal of the social sciences in California public schools is to help students "understand and appreciate the United States as a multiracial, multilingual, and multicultural society."[15]

Multicultural education

One school district's plan for staff training defines *multicultural education* as "a system of education which prepares youth to function constructively in a changing multiethnic society by providing educators and students with the ability to diagnose and work through racial and cultural misunderstanding, prejudice, and racial fear. A multicultural education system engages the total educational institution and focuses on cognitive and affective areas of learning, utilizing the total learning experiences the youth brings to the school and the experiences offered to the youth under the joint leadership of school and community."[16]

Another district defines *multicultural education* as "an educational experience which reflects and embodies the diverse nature of our society. The results of this educational experience are an internalized respect, appreciation, and therefore acceptance of one's own culture and of cultures different from his own."[17]

The State Department of Education defines *multicultural education* as an interdisciplinary educational process "designed to ensure the development of human dignity and respect for all peoples. An essential goal within this process is that differences be understood and accepted, not simply tolerated. Within this definition lie the concepts embraced by cultural pluralism, ethnic and intercultural studies, and intergroup and human relations. Each concept is perceived as a necessary component of a comprehensive multicultural education component, but none alone can satisfy all the requirements of a multicultural education" program.[18]

Within the multicultural concept, *ethnic studies* provide "information, materials and strategies

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[8] Tyler, Edward B. *Primitive Culture*. New York: Henry Holt and Co., 1889.

[9] *Bilingual-Bicultural Education Framework*. Sacramento, Calif.: California State Department of Education, 1973.

[10] Berelson, Bernard, and Gary A. Steiner. *Human Behavior: An Inventory of Scientific Findings*. New York: Harcourt Brace Jovanovich, 1964.

[11] *Bilingual-Bicultural Education Framework*. Sacramento, Calif.: California State Department of Education, 1973.

[12] *Ibid.*

[13] *Webster's Seventh New Collegiate Dictionary*. Springfield, Mass.: G and C Merriam Company, 1965.

[14] Banks, James A. "The Implications of Ethnicity for Curriculum Reform," *Educational Leadership*, December, 1975.

[15] *Social Sciences Education Framework*. Sacramento, Calif.: California State Department of Education, 1975.

[16] "Multicultural Education Plan, 1974-1977." Sequoia Union High School District, California, 1974.

[17] "Systems for Multicultural Education Planning Framework, Summary." Los Angeles Unified School District, 1972.

[18] "Comprehensive School-Level Program Plan" (Form A-127ES). Sacramento, Calif.: California State Department of Education, 1976.

for teaching about ethnic groups. . . . A vital ethnic studies program should enable students to derive valid generalizations about the characteristics of all of America's ethnic groups and to learn how they are alike and different, in both their past and present experiences."[19]

Six necessary components of an approach to teaching about ethnic groups are (1) the root cultures from which American ethnic groups have developed; (2) the United States experience of ethnic groups; (3) the changing cultures of ethnic groups; (4) relations with the rest of society; (5) current situation of ethnic groups; and (6) future of ethnic groups.[20] *Bilingual-bicultural education* is "a process which uses two languages, one of which is English, as mediums of instruction for the same pupil population in a well-organized program which includes the study of the history and cultures associated with the mother tongues."[21] *Cross-cultural education* is defined in a State Department of Education working document as the comparison of two or more cultures to determine their similarities and differences as a means of achieving cultural understanding. The purpose of *human relations education* is "learning to live together" by reconciling such differences and divisions in communities as those based not only on race, ethnic background, and religion but also on age, socioeconomic status, status of neighborhood, rural-urban and new-old. The comprehensive educational objectives of *intergroup education*, constituting a pattern of growth toward literacy in *intergroup relations*, involve four concepts: (1) There are certain facts, ideas and concepts basic to intelligent understanding and literacy in group relations; people need to know these facts about human beings and groups, and their functioning in society. (2) Living in a multigroup world requires feelings, values, and attitudes that add up to a comprehensive and cosmopolitan cultural sensitivity. (3) Human relations require ability to think objectively and rationally about people, about the problems of their relationships, and about cultures. (4) It is necessary to develop certain skills in order to get along with individuals and to work successfully in groups."[22]

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[19]Banks, James A. "Teaching for Ethnic Literacy: A Comparative Approach," *Social Education (December, 1973)*.

[20]Cortes, Carlos E., and others. *Understanding You and Them: Tips for Teaching About Ethnicity*. Boulder, Colo.: ERIC Clearinghouse for Social Studies/Social Science Education, 1976.

[21]*Bilingual-Bicultural Education Framework*. Sacramento, Calif.: California State Department of Education, 1973.

[22]Taba, Hilda, and others. *Intergroup Education in Public Schools*. Washington, D.C.: American Council on Education, 1952.

Procedure for the Analysis of Multicultural Curriculum Materials*

The best use of the instruments contained in this section is as a training aid to prepare teachers and other persons concerned with education to understand and internalize certain criteria relating to multiethnic and multicultural curricula. Once the teachers and others have attained that understanding and internalizing, they will probably not continue to complete the forms for every book or other material under consideration. The length and detail of the instruments are necessary to identify sequentially the concerns believed to be essential to the process of ethnic heritage curriculum analysis.

Preliminary Screening Form

The preliminary screening form is to be used in determining whether an item of curriculum material (guide, lesson plan, book, film, filmstrip, record, tape, or other medium) seems, on brief examination, to justify full analysis or whether it should be rejected at the outset. The screening form requires only a sampling of contents and format and should take little time to complete.

Curriculum Analysis Questionnaire

The ethnic heritage curriculum analysis questionnaire is specific and detailed. It is intended to provide the basis for a recommendation as to the use of an item in ethnic heritage instruction. The questionnaire requires a full review of the contents and format and should be completed by at least two reviewers before any action is taken. Whenever possible the review should include testing the material in a classroom. Before using the analysis questionnaire, the reviewer should become thoroughly familiar with its parts and with the explanation given. Then the reviewer should examine the material thoroughly, perhaps taking notes, before answering any questions.

The analysis questionnaire (as well as the preliminary screening form) has been designed to be used with a variety of types of curriculum materials. Not every question or criterion will apply in every case. If a question is not applicable, the reviewer should so indicate. The analysis questionnaire is to be filled out sequentially; therefore, the reviewer should begin with the items on the first page. He or she should be aware of the following characteristics of the questions:

Questions 1 through 6 are concerned with the instructional purpose and design as stated by the author or publisher and as indicated by the title page, preface, or introduction.

Question 7 is concerned with the physical quality and characteristics of the material.

Questions 8 through 17 deal with the ethnic perspective of the material; that is, the treatment of specific racial and ethnic groups. The questions should be answered on the basis of a total impression of the material.

Questions 18 through 30 deal with the multiethnic perspective; that is, the manner in which the material may be used to teach interrelationships in a society that values social, ethnic, and cultural pluralism. The

*From *Guide to an Analysis of Curriculum Materials for Ethnic Heritage Programs*. Sacramento, Calif.: California State Department of Education, 1976.

questions should be answered on the basis of a total impression of the material.

Questions 31 through 39 are concerned with evidence of biases that may limit the usefulness of the material; teacher materials and the extent of necessary teacher preparation; and techniques that may exist for assessing student progress in reaching instructional objectives.

Questions 40 through 45 are summary in nature. They provide for a general evaluation of the material and a final recommendation as to its use in ethnic heritage studies.

It is expected that the reviewer will examine the material itself whenever necessary to clarify a judgment and that the spaces for comments will be used whenever a "yes" or "no" answer requires qualification or extension. Examples and page numbers or other citations should be given as often as possible, especially if the completed form is to be used in the process of decision making by a school or agency or in the writing of annotations.

Curriculum Materials for Ethnic Heritage Programs
Preliminary Screening Form

This preliminary screening form is to be used in determining whether an item of curriculum material (guide, lesson plan, book, film, filmstrip, record, tape, or other medium) seems, on brief examination, to justify full analysis or whether it should be rejected at the outset. Only a sampling of contents and format is required. No item will be accepted for final analysis that does not meet all of the four criteria given in this screening form.

Title	Date of publication
Author	Preliminary reviewer (print name)
Publisher or source	Date of this review

1. Relevance (check [✓] yes or no):

The item should appear relevant to the teaching of the ethnic heritage of one or more minority groups (e.g., Native Americans, black Americans, Asian Americans/Pacific Islanders, Mexican Americans, other Latin Americans or Spanish Americans, Portuguese Americans, Jewish Americans) and/or to teaching about cultural diversity and pluralism in America.

	Yes	No
a. Does the content include a discussion of one or more minority groups within the United States?		
b. Do the pictures or illustrations clearly portray minority persons, places, or cultures?		
c. Are persons (or animals representing persons) of clearly different ethnicity portrayed in close, beneficial interpersonal relationships (e.g., as husband and wife, as friends, as work partners)?		
d. Are characteristics portrayed in a way likely to counteract stereotyping (e.g., dark skin color shown as desirable, poor people shown as worthy and contributing)?		
e. Does the content portray clearly the advantages of diversity among individuals or groups?		
f. Is there other specific evidence of appropriateness to ethnic heritage education? If so, specify under "Remarks."		

2. Appropriateness (check [✓] yes or no):

The item should be appropriate to one or more grade levels from kindergarten through grade six.

	Yes	No
a. Is the vocabulary level appropriate for the intended grade level(s)?		
b. Is size of print and format appropriate for the intended grade level(s)?		

3. Standards of quality (check [✓] yes or no):

The text, illustrations, format, and general style should meet standards high enough that the use of the item can be recommended.

	Yes	No
a. Are those features clearly appropriate to the intended purpose?		
b. Is the presentation clear?		
c. Is the item durable and not too expensive?		
d. Is the aesthetic quality good?		

4. Nondiscriminatory content (check [✓] yes or no):

The author(s) should avoid any reference that may be construed as grossly hostile, prejudiced, discriminatory, or adverse to any ethnic group.

	Yes	No
a. Do pictures or illustrations portray members of a minority group in nondemeaning ways (unless a mitigating explanation is given; e.g., slaves presented as human, not faceless and subservient)?		
b. Does the textual matter avoid negative allusions to minority persons (including demeaning terms) without mitigating explanation?		

Reviewer's recommendation:

Recommended for full review_____ Not recommended for full review_____
(Give reasons under "Remarks.")

Remarks

_____

_____

_____

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_____

_____

Curriculum Materials for Ethnic Heritage Programs
Curriculum Analysis Questionnaire

This specific and detailed curriculum analysis questionnaire requires a full review of the contents and format of each item. A questionnaire for each item under review should be completed independently by at least two reviewers before any action is taken. Each reviewer should read the material carefully, perhaps taking notes, before answering any questions. Then the form should be filled out completely and sequentially. Use the spaces for comments whenever a "yes" or "no" answer requires qualification or extension. Give examples and page numbers or other citations wherever possible. Whenever feasible, the review should include testing the material in the classroom.

This analysis is intended to provide the basis for a recommendation as to the use of an item in ethnic heritage instruction.

Title		Date of publication
Author(s)		Reviewer (print name)
Publisher or source		School
Edition (If part of a series, give title.)		School district
Content area	Grade level(s)	Date of this review

If correlated with course of instruction, specify:

Setting (check all applicable)

☐ Urban ☐ Suburban ☐ Rural

Type:

☐ Guide ☐ Lesson plan ☐ Book ☐ Film ☐ Record/tape

☐ Other (specify) _____

Production:

☐ Commercial ☐ Student ☐ Teacher ☐ School district

Length (pages or time) _____ Year produced _____ Available from source? _____

How may copies be obtained? _____ Price _____

This analysis is based upon (check all applicable):

☐ Review of student material ☐ Review of teacher material ☐ Use in own classroom

☐ Observation of use in another classroom ☐ More extensive testing

Instructional Purpose and Design:

1. Describe the general content and format of the material:

2. What is the instructional purpose of the work (e.g., to improve communication skills, to facilitate understanding of diverse groups, and so forth) as stated by the author or publisher?

3. What is its recommended role in the curriculum (e.g., basic textbook, supplementary unit, and so forth) as stated by the author or publisher?

4. What is its target population (e.g., grade level, ability level, socioeconomic status, and so forth) as stated by the author or publisher?

5. What organization(s) or group(s) sponsored the development of the material?

6. What specialists were consulted in the development of the material (e.g., representatives of ethnic groups, representatives from different geographic areas, experts in different disciplines)?

Physical Characteristics of the Material:

7. Describe in detail the quality of the physical characteristics of the material (e.g., paper, binding, print, pictures or illustrations, recordings, labeling, manageability of parts, auxiliary materials needed but not supplied, and so forth):

Ethnic Perspective (Use spaces to check [✓] or comment.)	Native American	Black American	Asian American/ Pacific Islander	Mexican American	Other Latin or Spanish American	Portuguese American	Jewish American
8. Are these racial and ethnic groups included in the material?							
9. Are these groups mentioned frequently and integrated into the material?							
10. Does the material show the unique experiences and characteristics of these groups within the United States?.							
11. Are these groups shown as diversified and heterogeneous, with individuals portrayed in diverse life situations and occupations?							
12. Are group members portrayed in a negative, patronizing, or stereotyped manner? Cite examples and give page numbers.							
13. Are members of these groups portrayed as active or problem-solving?							
14. Are the contributions of these groups to society presented or discussed?							
15. Are the problems faced by these groups presented or discussed?							
16. Does the material provide perspectives of and expressions by members of these groups?							
17. Does the material provide a fair and accurate portrayal of these groups?							

Multiethnic Perspective (check [✓] and comment):	Yes	No	N/A
18. Are opportunities provided for students to examine in depth the values, beliefs, points of view, and/or experiences of one or more ethnic groups?			
19. Is the student encouraged to develop and examine his/her own opinions and values regarding ethnic diversity?			
20. Does the material foster appreciation of ethnic and cultural diversity as a positive value?			
21. Are activities and experiences other than those common to the mainstream culture or white middle class included?			
22. Does the treatment of ethnic groups show them as participating in the mainstream culture?			
23. Are persons of different ethnic groups shown as interacting as equals?			
24. Are interrelationships among ethnic groups demonstrated?			
25. Is the United States portrayed as having been developed by diverse groups in a pluralistic way?			

	Yes	No	N/A
26. Is the United States portrayed as a nation of differing groups that sometimes compete or conflict with each other?			
27. Is the subject of prejudice or discrimination against ethnic groups portrayed or discussed?			
28. If inequities are portrayed, are the causes of inequities clearly presented?			
29. Are the cultural differences of ethnic groups shown as having their own value and as making contributions to society?			
30. Is the material consistent throughout in portraying different ethnic groups fairly and accurately?			
Biases in the Material (check [✓] and comment): 31. Does the material reflect any religious bias?			
32. Does the material reflect any sex bias?			
33. Are any other biases apparent that would make the material less useful (e.g., sectional, occupational, socioeconomic, role stereotypes, or physical stereotypes)?			

	Yes	No	N/A
Teacher Materials (check [✓] and comment):			
34. Does the teacher's guide or lesson plan help the teacher clarify the material for the student? (If deficiencies exist in the student material, does the teacher material make up for such defects?)			
35. Are the activities appropriate to the material and the suggested student population? (Would they also be appropriate to differing ethnic, cultural, or socioeconomic groups?)			
Teacher Preparation (check [✓] and comment):			
36. Before this material is used for the first time, would the teacher have to spend a long time preparing for use? (How long? Would special training be needed?)			
37. Would using the material on a day-to-day basis require much preparation time by the teacher? (How much?)			
Evaluation Techniques (check [✓] and comment):			
38. Does the material provide any method of assessing the students' prior knowledge?			
39. Does the material provide any method of assessing the progress made by the student or his/her current knowledge? (Do these evaluation techniques cover only the basic subject matter, only his/her concepts of ethnic heritage, or both?)			

	Yes	No	N/A
Summary (check [✓] and comment):			
40. Does the material appear to make use of the correct methods, scope, and sequence to achieve the instructional goals and objectives of the author?			
41. Do the suggested activities promote a multiethnic, multicultural perspective?			
42. Do the evaluation techniques appear to be sufficient? (Do they measure the degree to which the student has mastered the goals and objectives of the material?)			
Final Recommendation (check [✓] and comment):			
43. Do you recommend the use of the material? If so, for what instructional purposes?			
44. Do you have reservations about the use of this material? If so, please explain.			

45. Please justify your final recommendation. (You may wish to do so by comparing this material with other materials on the same theme.)

Other Publications Available from the Department of Education

Guide for Multicultural Education Content and Context is one of approximately 400 publications which are available from the California State Department of Education. Some of the more recent publications or those most widely used are the following:

Assessment of Social Studies Learning of Seventh Grade Students (1976)	$ .65
Assessment of Writing Performance of California High School Seniors (1977)	2.75
Bibliography of Audiovisual Instructional Materials for Teaching of Spanish (1975)	.75
Bibliography of Instructional Materials for the Teaching of French (1977)	1.50
Bibliography of Instructional Materials for the Teaching of German (1975)	.75
Bibliography of Portuguese Instructional Materials (1976)	.75
Bicycle Rules of the Road in California (1977)	1.50
California Master Plan for Migrant Education (1976) (also available in Spanish)	.65
California Master Plan for Special Education (1974)	1.00
California Private School Directory 1977	5.00
California Public School Directory 1977	11.00
Drama/Theatre Framework for California Public Schools (1974)	1.05
Early Childhood Education: Report of the Task Force (1972)	.95
English Language Framework for California Public Schools (1976)	1.50
Foreign Language Framework for California Public School (1972)	.65
Genetic Conditions: A Resource Book and Instructional Guide (1977)	1.30
Guide to an Analysis of Curriculum Materials for Ethnic Heritage Programs (1976)	.65
Inservice Guide for Teaching Measurement: The SI Metric System (1975)	1.25
Mathematics Framework for California Public School (1975)	1.25
Maximizing Human Potential: Human Development and Interpersonal Relationships (1977)	2.50
Moral and Civic Education and Teaching About Religion (1973)	.65
Plan for Improving Elementary Mathematics Programs (1976)	1.25
RISE Report: Reform of Intermediate and Secondary Education (1975) (also available in Spanish)	.85
Social Sciences Education Framework for California Public Schools (1975)	1.10
VD Education in California (1976)	1.00

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P.O. Box 271
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